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ART. VIII.—*Remarks on "Paläographische Studien über phönizische und punische Schrift, herausgegeben von WILHELM GSENIUS," Leipzig, 1835. 4to. pp. 110. Six Plates, by JAMES YATES, Esq., M.A., F.L. and G.S. &c.*

THE work, bearing the title here prefixed, is dated "Halle, August 30, 1835," and at its close the very learned author expresses his intention of visiting Holland, England, and Paris, in order to examine with his own eyes the Phœnician and Punic inscriptions and coins there preserved. He accordingly passed some time in London, in the Autumn of the same year; and by a personal inspection of some very valuable marbles, of which he and other continental scholars had before published explanations from written copies or plaster casts, he has been enabled to settle several points, which were before uncertain. He thus spares no pains to bestow the highest finish upon a work, which he has been many years engaged in preparing; and which he proposes to publish under the following title; "*Marmora Phœnicia et Punica, quotquot supersunt, edidit, et præmissâ commentatione de litteris et lingvâ Phœnicum et Pœnorum explicuit G. Gesenius.*" He proposes that it should be accompanied by a folio volume of copper-plates, and succeeded by a second part, containing the Phœnician and Punic coins. The present work is intended as a preliminary treatise, explanatory of his views upon the subject, and of some of the principal facts, which he will have occasion to develop.

The work consists of two parts. The first is a translation of a treatise on the alphabet and language of the Phœnicians, and of their colonies (*Del alfabeto y lengua de los Fenices y de sus Colonias*), which was published at Madrid, in 1772, as an appendix to a translation of Sallust by the learned Spanish Infante, Gabriel de Borbon. Its author was Don Francisco Perez Bayer, who, after having been professor of Hebrew at Valencia, became tutor to the Prince, and was afterwards appointed to be First Librarian in the Escorial. He was esteemed to surpass all his countrymen in extensive erudition; and among other publications of great research, he produced three excellent dissertations on the Maccabean, or Hebræo-Samaritan coins. As Bayer engaged in this inquiry while the study was little advanced, he fell into some errors, which Gesenius has corrected by the addition of notes.

The second treatise in this volume is an original essay by the

German professor explanatory of the coins and inscriptions which have been found in Numidia, and the writing of which differs, in some particulars, from that used in other nations of Phœnician extraction. The author states, that the inscriptions to be published in his great work are more than seventy in number.

Independently of the evidence afforded by the ancient inscriptions, we have sufficient reason to believe, that the language of the Phœnicians and of their descendants in all the flourishing colonies which they planted, was allied to the various dialects of the Semitic stock. Although we must probably wait until the publication of the great work of our Professor for the satisfactory elucidation of the well-known passage in the *Pœnulus* of Plautus, it has long been observed, that many of the words and roots are clearly Hebrew or Aramean. Separate words, intelligible upon the same principle, such as *suffetes*, the name of the Carthaginian magistrates, occur now and then in other classical writings. Sallust, who mentions that Leptis, a city placed between the Syrtes, was colonized from Sidon, observes that, although its laws and worship remained the same, the language of its inhabitants had been recently changed by intermarrying with the Numidæ. (*Ejus civitatis lingua modò conversa connubio Numidarum: legum cultûs-que pleraque Sidonia.*—*Bell. Jug.*) Jerome (on *Is. lib. vii. cap. 19.*) represents the Phœnician as allied to the Hebrew, and he says the same of the Punic (on *Gen. xxxvi. 24*); which, however, as he observes, was more remote from the mother tongue. The same is asserted by Augustine, bishop of Hippo, another Phœnician colony on the same coast, where Punic was still commonly spoken in the time of this writer. In his commentary on the epistle to the Romans, Augustine adds, that, when the country-people about Hippo were asked to what nation they belonged, they answered that they were Canaanites. From *Joshua ii.* it appears, that when the Hebrew spies went to Jericho, and were received into the house of Rahab, she understood them without an interpreter, which was not the case with Joseph's brethren in Egypt. (*Gen. xlii. 23.*)

Notwithstanding the far more important place, which the Greeks and Romans occupy in ancient history in consequence of their martial exploits, and the extensive conquests thereby effected, the Phœnicians far surpassed them both in manufacturing industry and in commercial enterprise. Originally occupying only a small strip of land on the coast of the Levant, they maintained an inland commerce with remote parts of Asia, and were thus more abundantly supplied with the raw materials for their rich and ingenious fabrics. Laden

with these unrivalled productions of their domestic skill, their ships boldly ventured into every part of the Mediterranean, and even penetrated beyond the pillars of Hercules. As population multiplied by virtue of their devotedness to the arts of peace, they planted colonies in Cyprus, Sicily, Malta, and other islands of the Mediterranean; a quarter was assigned to them in Memphis, and they had a considerable establishment at Athens; they occupied the southern shores of Spain, both to the east and to the west of Gibraltar; and their settlements at Carthage, and along the contiguous coast of Africa, rose to an importance, which excited the jealousy of Rome, and enabled them to contest with her the sovereignty of the world. But, although we have some extracts, which profess to be translated from the Phœnician history of Sauchoniatho, and although a Punic history, composed by Hiempsal, supplied Sallust with materials for his account of the Jugurthine war; yet, with the exception of the before-mentioned passage of Plautus, the only specimens of the Phœnician and Punic dialects, which remain to our times, are those discovered either on coins or marbles. These present a few scattered notices of the singular race, to whose various branches they relate; and the industry of a Gesenius is now employed in gathering them from every quarter, like the fragments of one of their own ships, broken into pieces by the storms, and dispersed by the winds of heaven; but which, if collected and recomposed, may enable the antiquary to form some conception of the shape and capacity of the vessel to which they appertained.

In the remainder of this article, we shall present our readers with a short account of some of the coins and inscriptions which have been illustrated by Professor Gesenius, and thus assist them in forming an idea of a department of ancient literature, to which scarcely any attention has hitherto been given in this country.

COINS. *Gadira*, the name for Cadiz in Greek authors, means in Hebrew a fence, or enclosure. Hesychius (v. *Γαδειρα*) mentions, that the Phœnicians used the word in the same sense (*περιφραγματα*): and Festus Avienus, in his *Description of the Earth*, gives a corresponding explanation:

“Nam Punicorum lingua conceptum locum Gadir vocabat.”

“Pœnus quippe locum Gadir vocat, undique septum

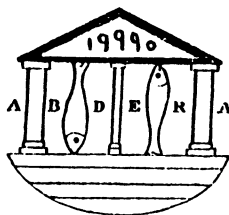
“Aggere præducto.”

As the Romans sometimes substituted the sibilant for the R in other languages, they called this renowned city Gades, whence the modern Cadiz. Gesenius, in Plate IV. of the present work,

represents five coins, in which the name is written A G D R, or E G D R. The prefix A or E, (two forms of the same word,) is the definite article, so that by supplying the vowels we have on these coins A G a D i R, or E G a D i R, signifying literally The Enclosure. One of these five coins has moreover the term M E L M before A G a D i R; and, as this word means, according to its Hebrew derivation, "a striking," (*percussio*,) the entire inscription signifies the striking, or the coin of Gades. Instead of M E L M, the other four coins engraved have another verbal noun, of which there are two forms, M B O L and B O L T. Gesenius, as it appears to us, rightly explains this word to signify the occupants, inhabitants, or citizens of Gades; so that this inscription amounts to the same as GADITANORUM in Latin. These coins of the ancient Cadiz exhibit either a dolphin or two tunnies with the trident, emblems of its maritime relations; and the reverse of all of them shows the head of Hercules, covered with the lion's skin; in regard to which it may be observed, that the sun, the principal deity of Tyre, called Melcart, having been identified with Hercules, we find the form, head, and attributes of this Grecian hero continually recurring upon the coins of Phœnice, and its colonies.

The modern Adra, anciently called Abdera, is another maritime town of Phœnician origin in the south of Spain. Bayer says, that he was in possession of no less than forty coins, discovered in or near this city, the inscriptions on which were in Phœnician, in Latin, or in both of these languages. Various devices are seen upon them, viz., two fishes; a temple with four columns, and sometimes two fishes instead of the two middle columns; a head, perhaps intended for a male divinity. The Phœnician name of the city is expressed by the letters corresponding to the following, O B D R T; and, in consequence of unusual carelessness or want of skill in the die-sinker, they are so formed, that without casting types for the purpose we may represent them by the use of our own numerals, thus, 19990. The fact is, that as the three middle consonants of this word, B, <sup>D</sup>, R, nearly resemble one another in Greek, Latin, and English, so they were very apt to be confounded in the writing of all the Semitic nations; and, indeed, their similarity in the Phœnician alphabet is the cause of an equal similarity in those alphabets which were derived from it; and it will be perceived, that by adding a tail to <sup>D</sup>, and amputating the letters on each side of it to the same amount, and then inverting them agreeably to the Semitic practice, all three assume precisely the same form, which is nearly the same with that of our ninth numeral. Of all the letters of the alphabet,

none has sustained so little alteration in its form as the vowel O; the sound of which was, however, very often interchanged with that of the first vowel A. The final consonant T, as it denoted the feminine gender in the Hebrew and its kindred dialects, may be regarded as answering to the last vowel in A B D E R A, A being equally the sign of the feminine in Latin; and thus we see a very exact correspondence between the name as expressed in Phœnician and in Latin. In two of the six Abderite coins published by Gesenius, the reverse exhibits the head of Tiberius Cæsar. In these also we see the five letters, which express the Phœnician name, ingeniously fitted into the triangular pediment of the temple,



on the principle commonly adopted by the ancient architects, who put the largest and highest statues in the middle of the group, and used the small or recumbent ones to fill the two angles at the base. We have only to observe, further, that in one of these coins of the Augustan age, the six letters of the Latin name A B D E R A are disposed on the outside of the colonnade, and in the intercolumniations of the pillars, while the Phœnician name is in the pediment above.

*Mahanaim* is familiar to every reader as the name of a place in the Old Testament. It signified an encampment; and, as the Latin *Castra*, and the corresponding terms in various other languages, often became the proper names of cities, it appears *à priori* probable, that *Mahanot* or *Mahanoth* (the same word, only with a feminine termination) may have been the name of some of the Phœnician cities. On this supposition Gesenius explains numerous coins of *Παυροπος*, the modern Palermo, which are inscribed with Phœnician characters. Thucydides (l. vi.) testifies that this was a Phœnician colony. The coins before us exhibit the usual Phœnician emblems, the date-palm (*Φοινίξ*), the head of Hercules covered with the lion's skin, the Nemean lion itself, and the head of the horse, which, as the horse was sacred to Neptune, had reference to the worship, which Palermo as a maritime city, and the Phœnicians in general as a commercial people, paid to that Deity. That these emblems belonged at least to

the ancient Palermo (*Πανορμος*) is certain, because they are found on coins with the Greek inscription *Πανορμιταν*. The two coins before us, besides the devices which have been mentioned, exhibit inscriptions corresponding to the following letters of our own alphabet, OMEMHNT and MOMMHNT; or, if we adopt the common Hebrew characters, *עם המ חנת* and *מעם מחנת*. Each of these forms expresses the same sense, viz., Of the people of Mahanot; which, on the assumption that Mahanot was the Phœnician name for Palermo, amounts to exactly the same thing with the above-mentioned Greek inscription *Πανορμιταν*.

We shall only describe another coin, belonging to Carthage. (Plate III. No. 2.) On the one side are the heads of two men with the following inscription round them; ARISTO. MVTVMBAL. RICOCE. SVF. It is in Latin characters. SVF. stands for Suffetes, and the heads may be presumed to be those of Carthaginian magistrates. Aristo appears to be the name of one of these magistrates. Mutumbal was another, and his name, which signifies literally Baal's man, supplies a curious illustration of another Carthaginian name found in Plautus, viz., Metuastartus, meaning literally, Astarte's man. As the one individual was devoted to Baal, the sun, the chief god of Phœnice, so the other was at his birth dedicated to Astarte, the Ashtarothe of the common translation of the Old Testament, who was the same as the moon, and the principal Phœnician goddess. The coin under examination shows on the other side a temple with four pillars, and the inscription VENCOLKAR, i. e. *Veneris* (templum), *Colonia Karthago*. This coin was, therefore, struck as late as the time of Julius Cæsar; since by him Carthage was made a Roman colony. The erection of a temple to Venus was in conformity with the usual practice of the Phœnician colonists. For the Venus of the Romans was identified with the Astarte of the Tyrians and Sidonians. The worship of Venus at Paphos in Cyprus, and of the Venus Erycina in Sicily, are only specimens of the general practice of the Phœnicians in erecting temples for the celebration of their national worship, accommodated perhaps to local habits and ideas, in all places where they established themselves.

INSCRIPTIONS.—Among the marbles which appertain to this subject, we shall first mention the *Inscriptio Bilinguis of Malta*. This was brought to light in the year 1735, and the illustration of it was first attempted by Fourmont, and next by the Benedictines in the *Nouveau Traité Diplomatique*. Barthélemy afterwards undertook the task, and was so intent upon it, that he even formed the inten-

tion of going to Malta to examine the marble itself, but was prevented from accomplishing this design by the arrival of a cast of it in plaster. He was very successful in his explanation, published in Vol. xxx. of the "*Mémoires de l'Académie des Inscriptions*;" although, relatively to certain parts of it, he was opposed by our countryman, Swinton, in the *Philosophical Transactions*, Vol. LIV. An increased interest had been excited in favour of the study by the learned traveller, Dr. Richard Pococke, who found among the ruins of Citium, in Cyprus, a great number of Phœnician inscriptions, which he had the merit of copying with considerable accuracy, and published A.D. 1745, in the second volume of his travels, although he was quite unable to read them, and did not even know with certainty in what language or character they were written. Thus do the wealth and enterprise of English travellers continually supply food for the learning and ingenuity of foreigners, and especially of the Germans.

The bilingual inscription of Malta consists of two parts, the upper Phœnician, the lower Greek. It is on two candelabra, the one of which is preserved in Malta, the other in Paris; and it is entire on each candelabrum. Gesenius has in the work before us (Plate II.) given the whole inscription as it is seen in the Paris copy; and he reads it as follows, showing that the candelabra were dedicated by two brothers of Tyrian extraction to Melcart, the principal divinity of Tyre.

לאדנן למלקרת בעל צר אש נדר  
עבוד עבדאסר ואחי אסר-שמר  
שן בן אסר-שמר בן עבדאסר כשמע  
קלכ יברככ

He understands the sense thus :—

TO OUR LORD MELCART, TUTELARY GOD OF TYRE.

I WHO THUS FULFIL MY VOW AM THY SERVANT ABDASAR  
WITH MY BROTHER ASAR-SHAMAR, THE TWO SONS OF  
ASAR-SHAMAR, THE SON OF ABDASAR.

ON HEARING THEIR VOICE MAY HE BLESS THEM.

We perceive from this inscription, that the last-mentioned Abdasar was the father of Asar-shamar, who had two sons, the elder called Abdasar after his grandfather, the younger Asar-shamar, after his father.

Asar was the Egyptian divinity Osiris; and the adoption of this name in a Tyrian family may perhaps be best accounted for, by



supposing that some of the members of it had joined the Tyrian colony at Memphis. (Herod. ii. 112.) We know also, that there was continual intercourse between Tyre and Memphis for the purposes of commerce. It appears, then, that some Tyrian merchant, who traded with Memphis, and perhaps dwelt there in the quarter of the city allotted to his countrymen, dedicated his son to Osiris, the principal divinity; and hence called him Abd-Asar, or Obed-Asar, which means the servant of Osiris. It may deserve inquiry, whether Esar-haddon, Tiglathpileser, and Shalmanezzer, had not a similar reference, since the name common to them all is in the Hebrew the same, **דסר**. Swinton says Asar was the name for God. (*Phil. Trans.* vol. liv.) The meaning of the other name, Asar-shamar, does not appear; although from the subjoined Greek inscription it appears probable, that it had some reference to another principal divinity of Egypt, Sarapis, or Serapis.

The explanatory Greek inscriptions annexed to the Phœnician, always recognise a comparison, or rather identification of the deities of Phœnice with those of the countries in which the inscriptions were put up; and, upon this principle, the names of the individuals, who are called after certain deities, are always translated by Greek appellatives, having a reference to the corresponding Greek divinities. Of this we have a remarkable example in the bilingual inscription, which we are now considering. The Greek is as follows, and it strikingly illustrates the Phœnician.

**ΔΙΟΝΥΣΙΟΣ ΚΑΙ ΣΑΡΑΠΙΩΝ ΟΙ ΣΑΡΑΠΙΩΝΟΣ  
ΤΥΡΙΟΙ ΗΡΑΚΛΕΙ ΑΡΧΗΓΕΤΕΙ,**

*i. e.* "Dionysius and Serapion, the sons of Serapion, Tyrians, have dedicated these to Hercules, the Prince."

Ptolemy, the geographer, mentions that there was a temple of Hercules in Melite. The two candelabra, which served as lamp-stands, were no doubt deposited therein. Melcart, who is mentioned in the Phœnician part as the principal deity of Tyre, was always considered as corresponding to the Greek *Ἡρακλῆς*, and is by Latin authors called Hercules Tyrius. In like manner we have in this inscription the Greek name **ΔΙΟΝΥΣΙΟΣ** corresponding to the Phœnician Obed-Asar; because the Greek **ΔΙΟΝΥΣΟΣ**, or Bacchus, was supposed to be the same with the Egyptian Osiris. We see likewise, that **ΣΑΡΑΠΙΩΝ**, which means the son of Sarapis, is put for the Tyrian *Asar-Shamur*, both as the name of the father and of the son; but why the one was used as equivalent to the other we cannot explain.

We proceed to the explanation of another inscription, which occurs on a monument belonging to Von Scheel, at Copenhagen :

לרבנו תלת ולבע  
 לן לארנו בעל חמן  
 אש נדר עבד-מלקרת  
 השפט בן בר-מלקרת בן חנא

i. e., "To our mistress Talat, and to our lord, our master, the Lord of heat. The man, who thus pays his vow, is Obed-Melcart, the judge, son of Bar-Melcart, the son of Hannah."

In this inscription we have mention of the two principal divinities of Tyre, the sun and the moon. The sun is here designated as "the Lord of Heat." He was also commonly called Melcart, which means "King of the City;" and the person who offers the present, or makes the dedication, is called from him Obed-Melcart; his father having also been devoted to the same deity by the name of Bar-Melcart.

The moon is here called Talat, the virgin or damsel, the word being the same which we have in the Gospels in the expression *Talitha Kumi*. Hannah must here be taken as the name of a man, although it was also used as a woman's name. It is indeed obviously the same with the name of Annas, the High Priest, mentioned by the evangelist Luke and by Josephus.

The two inscriptions, which have been explained, belong to one class, that of *Anathemata* (*αναθηματα*), offerings or dedications. We shall now direct our attention to two, which belong to a different class, being monumental or sepulchral. Both of these are bilingual, and they illustrate one another in a very extraordinary way. As they occur on *stele* of Pentelic marble, are of similar and very elegant workmanship, and were both found along the track of an ancient way, which led from Athens to the Grove of Academus; the illustration of their history and relations requires some previous notice of the connexion between Athens and Phœnice.

The Phœnicians seem to have remained longer at Athens than at most other places where they settled. In Hecsy chius we find them recognised as forming a distinct race among the inhabitants; *Φοινικες, γένος τι Αθηνησιν*. An oration of Dinarchus, who flourished nearly 300, B. C., was entitled *Διαδικασία Φαληρεων προς Φοινικας υπέρ της ιερωσύνης του Ποσειδωνος*, "A Defence of the Phalereans against the Phœnicians concerning the priesthood in the temple of Neptune." From this circumstance it appears probable, that the Phœnicians claimed the right of appointing the

priests in a temple of Neptune at Phalerum. The case appears to have been analogous to that in the island of Rhodes, where the Phœnicians had dedicated a temple to Neptune, near Ialysus; and the priesthood was preserved among their descendants, who continued to reside there as part of the Rhodian community. (*Diod. Sic.* vol. i. p. 377.) Of the friendly relations subsisting between Athens and Phœnice, a very interesting proof is exhibited in an inscription upon marble, which was formerly placed in the Acropolis at the back of the Parthenon, and which is now preserved at Oxford. It is published by Chandler, *Marm. Oxon.* ii. 24., and by Böckh, *Corpus Ins. Græcarum*, vol. i. p. 126. It is a decree of the Athenian senate, that in consequence of the good conduct of Strato, king of the Sidonians, towards the Athenians, he should receive from them whatever he requested; that he and his children were to be regarded as *προξενοι* to the Athenian people,<sup>1</sup> and the senate was to fix upon a symbol,<sup>2</sup> so that the Athenians might know if the king of Sidon sent to request anything from them, and that he might know in like manner if they sent to him. It is also determined, that the ambassador, who had come from the king of Sidon, should be invited to a public entertainment the next day in the Prytaneum, which was like inviting a public man to a dinner at the Mansion-house amongst us. A further provision is made respecting citizens of Sidon resorting to Athens for the purposes of trade, that they should not pay the *Μετοικιον*, or strangers'-tax, or be subject to other public contributions. Böckh thinks the decree was passed Ol. 101-103, *i. e.*, some time from 372 to 364 B. C. The account given by Theopompus<sup>3</sup> of the unbounded luxury of Strato proves, that the commerce and manufactures of Sidon were, during his reign, in a very flourishing condition; which, however, seems in this, as in many other cases, to have made that country more an object of the envy and cupidity of conquerors, and less able to defend itself by the virtue and courage of its citizens; so that it was very soon subdued, and fell from its ancient glory in the reign of Tennes, who was either the successor of Strato, or perhaps the same person.<sup>4</sup>

The facts which have been mentioned, are sufficient to show that the Sidonians carried on a flourishing trade with the Athenians, and that this intercourse led to the settlement of a company, or small colony of the Phœnicians at Athens. With these facts then in view

<sup>1</sup> This seems to have been a title of honour. Passow's Lexicon.

<sup>2</sup> *Συμβολον*, probably of the nature of the *Tessera Hospitalitatis*.

<sup>3</sup> Ap. Athenæum, xii., 41. <sup>4</sup> Theopompi Fragmenta a Wichers, p. 85, 197.

let us proceed to the explanation of the two bilingual monuments discovered among the ruins of that city.

One of them is preserved in the Louvre at Paris, and is marked No. 983 in the *Salle des Candelabres*. Its explanation has employed the ingenuity of Akerblad, Millin, Silvestre de Sacy, and lastly, of Professor Gesenius, whose reading and version of it are published by Böckh in his *Corpus Inscript. Græcarum*, Vol. i., Fasciculus ii. No. 859, p. 523. Professor Böckh thinks its date later than the 100th Olympiad, consequently later than 376 B.C., and coinciding very nearly with the date of the decree already cited.

We shall first consider the Greek part of the inscription, although it is placed under the Phœnician. It gives the name and country of the person deceased, *NOTMHNIOΣ KITIETΣ*, i. e., "Numenius of Citium." The birth-place of Numenius, Citium, is well known as a town in Cyprus, which was one of the principal Phœnician settlements, and an intermediate port between Sidon and Athens. The Phœnician part of the inscription is read by Gesenius, thus: לבנחדש בן עבד־מלקרת בן תגנץ אש כתי, i. e. "To Ben Hodesh, son of Obed-Melcart, who was the son of Obed-Shemesh, the son of Taggenaz; a native of Citium."

Thus, it appears, that the real name of this individual was *Ben Hodesh*, (*the son of the New Moon*), of which *Νουμηνιος* is a correct Greek translation. He was probably so called, not only in honour of Astarte, but because he was born at the time of the new moon. His father was *Obed-Melcart*, which means the *servant of Melcart*, and his grandfather *Obed-Shemesh*, which means the *servant of the Sun*; and it is remarkable that the same deity appears here to be recognised under two names, being called both Melcart (King of the City), and the Sun. There remains the name of the great grandfather, *Taggenaz*, which Gesenius translates a *wreath*, and supposes to correspond to the Greek *Στεφανος*.

The other bilingual inscription from Athens is now preserved in the United Service Museum, in London. Many learned men have also employed themselves in explaining this monument, though without observing that it had any connexion with the other. Those who have written upon it are Akerblad, Tychsen, Bellerman, Kopp, Hamaker, and Bres. Dodwell has published an engraving of it, "*Travels in Greece*," Vol. i. p. 411.; and Böckh, "*Corpus Inscript.*" No. 894, has published it with the interpretation sent to him by Gesenius. Böckh esteems it to be of later date than the decree in honour of King Strato. The Greek part of the inscription is at the top;

*APTEMIAΔΩΡΟΣ ΗΑΙΟΔΩΡΟΥ ΣΙΑΩΝΝΙΟΣ.*

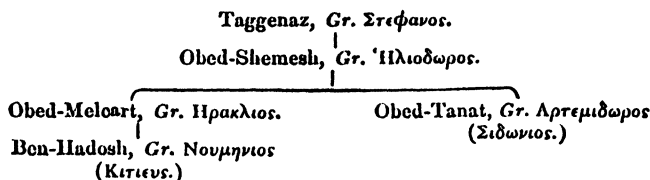
The Phœnician part is read as follows :

מצבת זכר בחים לעבד־תנת בן עבד־שמש הצדני

i. e. "A pillar of memorial among the living for Obed-Tanat, son of Obed-Shemesh, a Sidonian."

Here Obed-Tanat, the servant of Tanat, corresponds to the Greek *Αρτεμιδωρος*; and we know both that the Greek *Αρτεμις* was identified with the moon, the chief female divinity of the Sidonians, and that this female divinity was called Tanat, or *Ταναιτις*. The inscription records, that Obed-Tanat, or Artemidorus, was the son of Obed-Shemesh, who, as his name imports, was dedicated to the sun, the principal male divinity of the Sidonians, and who is, therefore, called in Greek, *Ἡλιοδωρος*.

Now it is remarkable, that the name Obed-Shemesh occurs in both of these monuments; and, as they are remarkably similar in their sculptured ornaments, so that they may even be supposed to have been wrought by the same hand; as they belong, moreover, to the same period of time, and were both found so near that we may suppose them to have been erected in the same cemetery, in which, according to Pausanias (i. 29), many eminent men were buried, we seem authorized to conclude, that the name Obed-Shemesh refers in both to the same person, and that the family to which it belonged was one of wealth and distinction. The two monuments taken together, present to us the following genealogy.



Thus it appears, that Artemidorus, whose monument is now at London, in the United Service Museum, was the uncle of Numenius, whose monument is in the Royal Museum at Paris. It is also evident, that they belonged to a flourishing mercantile house, part of which had migrated to Athens, and which had an intermediate settlement at Citium in Cyprus, so as to maintain a profitable commercial intercourse between these three places.

Numerous monuments with Phœnician, or rather Punic inscriptions, have been found within the last fifteen years in the kingdom of Tunis, and in the region of North Africa, which belonged to Carthage and Numidia. They are written in a character, which in some

measure differs from that of the other inscriptions; and, to explain the nature of these differences, is the object of Professor Gesenius in the Second Part of the volume before us.

These African monuments are divisible into two classes. The first consists of monuments, in which the writing is like original Phœnician. These have all been found either among the ruins of Carthage itself, or at least in the neighbourhood of Carthage. Hence Gesenius calls this kind of Punic writing *Scriptura Urbana*. He refers as examples, to an inscription now at Leyden, represented by Hamaker, in his *Miscellanea Phœnicia*, Plate I. No. I.; to another discovered by Falbe, the Danish Consul, and described in his *Emplacement de Carthage*, which was erected in memory of a fuller; and to four published by Hamaker, in another and earlier work, called *Diatribæ, Monumentorum Punicorum nuper in Africâ repertorum interpretationem exhibens*. Leyden, 1822.

The second class of these African inscriptions consists of those which have been found in provinces at some distance from Carthage, partly belonging to the Kingdom of Numidia. They are written in a more loose and negligent manner than the others. The letters consist of fewer strokes, [so that those which are similar become undistinguishable; just as five of the Estrangelo Syriac letters become undistinguishable in the Cufic. This less-distinctly characterized writing, is called by Gesenius, *Scriptura Rustica*, or *Numidica*. The Spanish coins show the same negligence in the manner of inscribing certain letters of the alphabet: the peculiarity of the Numidian writing, which is found even on the coins of Juba I. and II., consists in the prevalence of the same negligent manner in *all* the letters. These inscriptions, whether from the provinces of Carthage, or from Numidia, belong to the time, when these countries were under the dominion of Rome.

The first example of the *Scriptura Rustica*, produced by our Professor, is that of a stone from Leptis, which was formerly in the British Museum, and is now at Virginia-Water in Windsor-Park. It formed anciently part of a triumphal arch. It exhibits the Latin letters A V G. S V F F. for AUGUSTALIS SUFFECTUS, the name of an officer, whose duty it was to attend to everything expressive of honour to the Imperial House. Under these letters is a Punic inscription, which Gesenius explains to signify, "THE IMPERIAL HOUSE OF ROME STANDS FOR EVER." On his late visit to England, the Professor went to Virginia-Water to inspect this and another Punic inscription, now forming part of the artificial ruin at that place.

Among the examples of this kind of writing, is the inscription discovered in North Africa by Sir Grenville Temple, and lately presented by him to the Royal Asiatic Society, in London. This is engraved by Gesenius in the present work (Tab. VI. D.) together with one (Tab. VI. E.), which was discovered by Von Scheel, Secretary to the Danish Consulate, and which is now at Copenhagen. Respecting these hitherto unexplained monuments, our author makes the following observations. "These inscriptions," says he, "as I found to my extreme surprise and delight, are the only ones, which, besides their importance in reference to the language and mode of writing, possess also an historical interest. Whilst those which have been hitherto deciphered contain only votive offerings to the gods, or sepulchral records of private persons unknown in history, and of no public consequence, their interest depending chiefly on the philological analysis of the proper names, and on the inferences deducible from them in reference to the religion (*cultus*) of the Phœnicians and Carthaginians; these two inscriptions, on the contrary, present the names of a series of Numidian governors, well known, and even illustrious in history, in the same order of succession which we find in the classical authors. These princes are designated by their native names, with an evident Semitic etymology, which the Greeks and Romans altered so as to adapt them to their own pronunciation; but their identity remains, notwithstanding this change in their form." Gesenius reads and translates the two inscriptions as follows :

לאדון בעל חי מלך ע' שמע  
קלת חכמבעל אדון למלכת עלם  
עמת מ(ע) שלים בן משיבעל בן  
מעשנשן בן מצנתבעל

i. e. To the master, the lord of heat, the eternal king, who hath heard the prayers of Hicembal (*Hiempsal*), master of the eternal kingdom of the people of the Massylians, son of Mesibal (*Micipsa*), son of Masinissa, son of Maznatbal (*Mastanabal*).

לאדון בעל חמן מלך ע' שמע  
קלת חכמתבעל מ' בן  
חכבעל בן מעשיבעל

i. e. To the master, the lord of heat, the eternal king, who hath heard the prayers of Hicmatbal (*Hiempsal*) the king, son of Hicebal (*Hiempsal*), son of Mosibal (*Micipsa*).

The letters marked with an accent are abbreviations for entire words, viz. : 'ח for חמן, 'ע for עלם, 'מ for מלך.

These two parallel inscriptions are well illustrated by certain others, which were published a few years ago by Humbert and are also figured and explained by Hamaker, the Professor of Oriental languages at Leyden, in his *Miscellanea Phœnicia*, and which exhibit the same form of votive dedication with immaterial variations. One monument of this kind represents a rude figure of Baal, holding a pomegranate in his right hand, and a bunch of grapes in his left, emblems of the sun's power in bringing the fruits of the earth to maturity.

The name of the king who erected the former of these two inscriptions is HICEMBAL, which means, *Baal hath made wise, or Instructed, enlightened by Baal*. HICMATBAL, or HICEMTBAL, in the second inscription is in substance the same, and means the *Wisdom of Baal*, being however the name of a different person. If we take HICEMTBAL, omit c, change t into s, and b into r, and transpose, we have HIEMPSAL, the form used by the Latin historians.

MOSIBAL evidently means the Work of Baal, or Created by Baal, and Gesenius endeavours to identify this name with the Latin Micipsa.

The result of the interpretation of the former inscription is, that Hiempsal I., son of Micipsa, king of the Massyli, caused this stone to be erected in honour of the great national deity of Carthage and Numidia. He may have erected it in fulfilment of a vow; and, certainly, with a view to some success, granted in answer to his prayers either by a victory, a fruitful season, or some other fortunate event.

Gesenius supposes *Hicembal*, *Hicemtbal*, and *Hicebal*, to be, like the German *Joannes*, *Johann*, and *Hans*, three forms of the same name; and, since it appears that the *Hicembal* of inscription D, is the same individual as the *Hicebal* of inscription E (for each is assigned to the same father, Mosibal), we are able to make out a genealogy, and the following table will show the correspondence of the names as used in the two inscriptions and by the Greek and Latin authors.

Inscription D.		Inscription E.		Classical Authors.
Maznatbal		=		Mastanabal
Masnisan		=		Masinissa
Mosibal	=	Mosibal	=	Micipsa
Hicembal	=	Hicebal	=	Hiempsal I.
		Hicemtbal	=	Hiempsal II.



The general result of the explanation of these monuments is, that they tend, especially by the evidence of the Proper Names compounded of Baal, &c., to show a general identity of language, writing, and religion, between the Numidians and the Carthaginians; and thus to connect all with the Phœnicians, and to prove the extension of this people along a large part of the north coast of Africa, lying westward of Carthage.

At the conclusion of his interesting and instructive work, Professor Gesenius gives a view of the Numidian alphabet, which will be of great service to those who may attempt to decipher the monuments yet to be discovered in this unexplored field of learned and curious research.

#### POSTSCRIPT.

*London, April 11th, 1837.*—I have the satisfaction to announce, that since the preceding remarks were written, my very learned and distinguished friend has published his greater work under the following title; *Scripturæ Linguae Phœniciae Monumenta quotquot supersunt, &c., edidit GUL. GESENIUS. Accedunt 38 tabulæ lithographæ. Lipsiæ, typis Vogelii. 4to.*

J. Y.

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